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NOVEMBER, 1857.

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JAMES RENWICK,  
THE LAST OF THE SCOTTISH MARTYRS.

A LECTURE TO YOUNG MEN.

BY JOHN N. MCLEOD, D.D., NEW YORK.

In the old town of Edinburgh, the capital of Scotland, there is a place known from ancient times as the "Grass Market." It is a large irregular open space, paved with massive stones, surrounded by quaint old inferior houses, and forming a kind of misshapen basin, into which several steep and narrow streets are constantly pouring their streams of travellers. It is now evidently improved by the influences of the advanced civilization which it has been made to feel in common with the other localities of the beautiful city in the midst of which it is. But still its appearance is hard, gloomy, and dangerous, like that of the old prison-yards, in which every stone, could it speak, might tell of crime, distress, and blood. Like Smithfield in London, where many a good man died for the truth, it was and is a market-place. But it is famous in history, and shall so continue to the end of time, as the seat of public execution. Some of the sublimest scenes of martyrdom have been witnessed here. And from these obdurate pavements, upon which the persecutor spilled their blood, many a sanctified man and woman, of whom the world was not worthy, has stepped into the chariot of fire, which has borne them to the place they are now occupying, beside the throne of God and of the Lamb, in heaven.

On the 27th day of July, 1681, the movable gallows which had seen much service in those days of trial, was brought from its place of deposit, and fixed in its stone socket in the Grass Market. The trumpet which announced a public execution had been blown, and the populace are assembling, swayed by various feelings, but chiefly by those of sympathy with the expected sufferers. Presently the victim which the tyrant of the day had prepared for himself, stands before the altar of sacrifice. He is a man advanced in years. He had evidently been used to hardships, and yet he is of fine personal

appearance. Intellectual, dignified, perfectly self-controlled, and even cheerful, he showed that he represented a good cause, that he was familiar with death, and that he had counted the cost when he took the place of a confessor for Jesus Christ.

He was one of those men whom Christianity has chosen, from age to age, to present in actual life and in tangible form, the practical evidence of its own verity and power. He was once the minister of the Barony Church in Glasgow, from whose lips throngs had received the Gospel, and more recently the "field preacher," whose pulpit had often been the open moor, the hillside, or the mountain glen, to which the persecutor had driven himself and his congregation.

Donald Cargill (for it is he of whom we have been speaking), the scholar, the patriot, the good man full of the Holy Ghost and of faith, has come to the Grass Market to-day, to seal by his blood the testimony which he held.

You may see his portrait in those fine pictures of the "Covenanter Conventicle and Communion, and Baptism," which are now adorning the drawing-rooms of the world. The time was when these men and their deeds were despised and scorned, and when few would have thought of thus doing honor to their memory. But now their portraits are hanging beside those of the most famous, and multitudes would desire to count kindred with them, whose predecessors had no honors to bestow upon them. We have seen them in Edinburgh and in London, in New York, and in the print shops on the Boulevards of Paris. And wherever they are, they are standing testimonies to the rights of conscience, the liberties of the world, and the prerogatives of Messiah's throne. Ours is a day when men garnish the tombs of the martyrs, whatever they may know or think of the principles for which they died.

When Cargill heard the trumpet which announced from the castle that the hour of his death had come, he said, "That is a weary sound, but the sound of the last trumpet will be a joyful sound to me, and all that will be found having on Christ's righteousness." Having reached the scaffold, he leaned his back against the ladder, and with perfect composure gave out, and proceeded to sing the 118th Psalm, from verse 16th, as follows :

" The right hand of the mighty Lord  
 Exalted is on high ;  
 The right hand of the mighty Lord  
 Doth ever valiantly.  
 I shall not die, but live, and shall  
 The works of God discourse. \* \* \*  
 Oh set ye open unto me  
 The gates of righteousness."

In this sacred hymn he was joined by many of the people, and it being ended, he proceeded to address them, as if he had been preaching a sermon from the pulpit. To interrupt his discourse, and prevent his testimony from being heard, the drums were ordered to be beat ; he, however, exhibited no irritation. "Ye see,"



said he, addressing the people with a smiling countenance, "we have not liberty to speak, or to speak what we would, but God knoweth our hearts." After a pause, he was allowed to proceed for a few moments, when he said with a clear voice, "Now I am sure of my interest in Christ, and peace with God. \* \* \* I am fully persuaded that this is his way for which I suffer, and that he will return gloriously to Scotland; therefore, I entreat you be not discouraged at the way of Christ, and the cause for which I am to lay down my life, and step into eternity, where my soul shall be as full of him as it can desire to be. And now this is the sweetest and most glorious day that ever my eyes did see."

And here again he was interrupted by the beating of the drums, and ordered to ascend the ladder. Turning and setting his foot upon it he said, "The Lord knows I go up this ladder with less fear and perturbation of mind, than ever I entered the pulpit to preach." Having reached the top he sat down for a moment, and said, "Now I am near to the getting of my crown. \* \* \* \* I forgive all men the wrongs they have done me." He then prayed within himself, and taking up the napkin which gave the signal that he was ready, he added, "Farewell all relations and friends in Christ, farewell all earthly enjoyments, farewell reading and preaching, praying and believing, wanderings, reproaches, sufferings. Welcome joy unspeakable and full of glory; welcome Father, Son, and Holy Ghost; into thy hands I commend my spirit." The fatal ladder was then turned by the executioner, and the soul of this holy martyr ascended to live with God, while the body, which only men could kill, hangs lifeless in the air. Things are often very different from their appearances, in the present life. The persecutor seemed to triumph here, but it was really his victim that gained the victory. Four others of his friends died in company with Cargill; they were James Boig, William Thomson, William Cuthel, and Walter Smith. The latter was an accomplished man and fine scholar, whose education had been finished in Holland, under some of the most distinguished professors there. He was for a time a pupil of the famous Leusden, Professor of Divinity at Utrecht. And it is told of him, that when he heard of the public martyrdom of his friend, he lifted up both his hands, and with tears exclaimed in broken English, "Oh, Smith! the great brave Smith! who exceeded all I ever taught. He was capable to teach many, but few to instruct him." It is a great mistake to suppose as many do, and the mistake is perpetuated by such romancers, under the name of historians, as Thomas Babington Macaulay, that the Presbyterians who suffered during those days of blood were chiefly persons of inferior character, and in the lowest conditions of life. They were indeed of various ranks of life, but they comprehended very many of the nobility and gentry of the country, and of the most intelligent and best educated, as well as the most godly of the age in which they lived. Indeed, the ignorant and vicious, who in all states of society form the dregs of the people, were generally against the Covenanters, and from among them

came the spies and informers, whom they regarded as the meanest of their enemies.

We are told in the histories of the day that vast crowds filled the "Grass Market," and witnessed the solemn scene, on the day that Cargill and his compeers were executed.

Among these stood A YOUTH who was afterwards to be heard of in the world, though few knew him then. He was the Elisha on whom the mantle of Elijah fell, as he ascended to heaven in the chariot of fire, as we have just been describing.

He was then of slight form, fair-haired, of fresh and ruddy countenance, and presenting the marks of peaceful and amiable temper. And yet there was firmness, resolution, great sensibility, and the stamp of an early and yet matured piety marked upon his modest, attractive face. He was the kind of youth whom good men love at first sight, and who in their manhood lead by love, and command by persuasion, rather than by the sterner forces in human character. He of whom we speak would seem to have been of a character like John among the Apostles, or like Daniel among the Old Testament worthies, who, while they had intellect, and will, and conscience enough for any exigency, and for the highest command, yet suffered, and acted, and governed by the kindlier influence of love. There is no more indomitable character than that in which the affections, guided by an enlightened conscience, constitute the motive power.

The youth whose profile we have thus sketched, was observed to be one of the most interested and most deeply moved with sympathy, of all the great crowd that gazed upon the corpses of Cargill and his associates, as they hung exposed to the public eye, with the brand of infamy that the tyrants of the day had sought to inflict upon them. His soul had been stirred to its lowest depths, by the knowledge he had of the sufferings of these saints of God; by abhorrence of the inhuman persecutions they had experienced; by his own convictions of the rectitude of their cause; and by his sense of the indignity done to the person and throne of Jesus Christ, the Prince of the kings of the earth, in the persecution of these his servants; and he resolved that day that he would publicly espouse their cause, and give all his energies to its maintenance.

This *young man* was JAMES RENWICK. He was then but a little over eighteen years of age. Now a student of Glasgow College, in less than eight years after he went up himself to heaven from the same place of sacrifice. "What," said Captain Graham, of the guard, to whom he was brought when he was apprehended, as he saw his small stature and beautiful countenance, "is this the *boy Renwick* that the nation has been so much troubled with?"

James Renwick was born in the Parish of Glencairn, in Nithsdale, Scotland, on the 15th of February, 1662. He was of the seed of the righteous, from whom God usually chooses the best of his servants. When his pious mother was lamenting over the death of

her children who died young, his father, Andrew Renwick, comforted her by saying, "I am well satisfied to have children, whether they live or die, young or old, *provided they may be heirs of glory.*" A noble sentiment! It indicated a strong faith. When James was born, his mother devoted him to the Lord, and her earnest prayer was that his life might be spared, and he made useful to the world, in his generation. And her prayer was answered. He gave the very earliest evidences of gracious character, and aimed at prayer by the time he was two years old. His father died when he was still very young, and yet not until he had been brought to the conviction that his son would be made a burning and shining light in the Church of God, though his course would be short and suddenly ended.

When but six years of age he read and studied the Bible with the greatest care. And even then he had severe struggles with the adversary, who tempted him to disbelieve both the inspiration of the Scriptures, and the very being of God itself. These temptations to atheism were renewed in after years. He was, however, joyfully delivered from them in due time, and they formed a part of the spiritual training that was to prepare him for future enjoyment and usefulness.

Though his parents were not in circumstances to afford him the means of a liberal education, he was encouraged to perseverance. His hopeful character secured him the affections of several men of property, and they enabled him to persevere in his studies for the ministry. There were Christian merchants, mechanics, and other men of business to help forward youth of promise, then, as there are still, in the Church of God. And the history of the Church shows, that a little money (and this requires but little) cannot be better expended. By such timely aid, and subsequently by his own earnings as a tutor to gentlemen's sons, he was enabled to pass through the ordinary course at the university.

So tender even then was his conscience, that he declined to take the oath of allegiance to the existing monarch, which was required of the university students as a requisite to graduation. He was therefore refused his place in the public services that closed the College course, though he afterwards received the classical honors due to his position, in a private way in Edinburgh.

About this time Renwick, now seeking to prepare himself for the ministry, came to the *fellowship meetings* established by the persecuted Presbyterians, with whom Cargill, Douglas, Cameron, and others of the more faithful of the ministers, had been associated. This led him to a diligent study of the state of the times, the controversies of the day, and the duty of the people of God. About this crisis, too, he witnessed the martyrdom of Cargill, and his mind was made up intelligently to the course he subsequently pursued. He cast in his lot with the thorough-going Reformed Presbyterians of the day, and from the honorable course upon which he then entered, he never for a moment swerved.

After the death of Cargill, the Reformed Presbyterian Church

became destitute of a regular ministry. Even the students of theology were sought for and put to death by the enemy.

“The spirit of the Covenanters,” says the historical part of the testimony of the Reformed Presbyterian Church in America, “was not, however, entirely broken. They established among themselves a general correspondence. The societies in each shire were connected by a particular correspondence of delegates, and these correspondences were again connected in a representative general meeting. This plan was highly expedient in their situation, as they had no properly organized church. The general meeting managed everything of common concern to the societies. They claimed no civil or ecclesiastical power. They endeavored, however, to procure a faithful ministry.” And this was at last secured through the Christian sympathies of the Reformed Church of Holland. Mr. Renwick passed over to that country, repaired to the University of Groningen, and was soon prepared to submit himself to the Classes for ordination. Professor Mark, Professor Witsius, Mr. Brakel, and other pious and distinguished men, became the friends of the persecuted covenanters. They highly appreciated the character of Renwick, and declared that his cause was the cause of God.

The day for the ordination having arrived Mr. Renwick appeared before the Classes. After spending some time in prayer the examination commenced. It continued for four hours, and gave universal satisfaction, as was afterwards declared. Having subscribed in the presence of the Classes the Confession and Catechism of the Reformed Church of Scotland, by prayer and the imposition of the hands of the Presbytery he was set apart to the office of the ministry. The solemnity was concluded by a discourse from Mr. Renwick, during the delivery of which the whole assembly melted into tears.

A dinner was subsequently given to Mr. Renwick and his friends. And it was then declared by the President that all the brethren were greatly satisfied with Mr. Renwick: “that they thought the whole time he was before them his face seemed to shine; and that they had never seen or found so much of the Lord’s Spirit accompanying any work, as that ordination.” Such was the unbiassed testimony of the great and good men of this Reformed Church in another land. And by their Christian courtesy the ministry was restored to their persecuted brethren in Scotland.

Having received testimonials of his learning, especially in the Hebrew and Greek languages, of his piety, and of the fact of his regular ordination from the Holland divines, Mr. Renwick set sail as soon as possible for Scotland. He encountered many perils by sea. Was first landed in England, then carried to Ireland, and after having been detained some time in Dublin, at last found his way to the Scottish coast. Here he was in peril of his life, for the master of the vessel at first refused to land him until he would give his name, and to do this was equivalent to a surrender of himself to the enemy. The elements from which he was in peril were

an emblem of the stormy passions of unsanctified men, which he was now about to encounter.

In the month of September, 1683, Mr. Renwick commenced his ministry in Scotland. His first public meeting was in a moss at Darmead, and he took occasion, in the presence of the multitude assembled, to make known the fact of his ordination, vindicate his course, and declare his principles with explicitness. He assured them that he meant to raise the banner that had fallen from the hands of Cameron and Cargill, and that he was willing, if God should demand it of him, to seal his testimony with his blood.

In the meantime, the fury of the existing government was roused against him and his followers. James the Second, a bigoted Papist, now occupied the throne; and Renwick and his followers, in disowning his authority, did no more than was done a few years subsequently by the nation as such, when they compelled him to vacate the throne, and give it to another. "*The Council*," composed of as arrant a set of tyrants as ever disgraced humanity, proclaimed Renwick a rebel; they set a price upon his head, and to hear him preach was made a capital offence.

On the 24th of September, 1684, what was called letters of intercommunion were issued against him, and these commanded all "to give him no reset or supply, nor furnish him with meat, drink, house, harbor, or anything useful to him, and requiring all sheriffs, &c., to apprehend, and commit to prison his person." Bands of soldiers scoured the country seeking to secure him, and the most merciless cruelties were inflicted on any who were even suspected of offering him countenance. On one particular occasion, a reward of one hundred pounds sterling was offered for his apprehension, and in five months, fifteen desperate attempts were made to seize him.

At one time, when he was proceeding to a meeting, he was surprised by a party of dragoons. Two men who accompanied him were severely wounded. A constant fire of pistol-shot was kept up against him, and he escaped their hands by leaving his horse, together with his cloak, and many papers of value. He was at last saved, by crawling into a hollow in a heap of stones. Here he committed himself to God, and while he lay awaiting the divine will, was greatly consoled by that blessed promise, "He shall give his angels charge over thee." "The enemy searched up and down the hill," says John Howie, who relates this fact, "yet were restrained from looking into the place where he was. And many such sore and desperate chases did he and his followers experience, some continuing whole nights and days without intermission, in the wildest places of the country, and for many miles together, without so much as possibility of escaping from the sight of those who pursued after them."

No slave-hunt of modern times, described and embellished by the pencil of the novelist, and exciting the sympathies of the soul to their utmost tension, can be made to exceed in atrocity the scenes of pursuit in which these chosen saints of God were made the suf-

ferers. It is matter of fact, that when man's fiendish ingenuity had failed to secure the victim, the keener instincts of the brutes were enlisted in the service. Often has the bay of the bloodhound that had been set upon his track, told the persecuted Covenanter that the enemy was seeking his life.

(To be continued.)

## ILLUSTRATIONS OF SCRIPTURE.

EPH. 2 : 14 (1st clause): "He is our peace."

THE term "peace" is often used in Scripture in the most comprehensive sense, as comprising in itself all the real good which the great Creator bestows on man. In this sense, all that He speaks to His saints is peace. Ps. 85 : 8. "I will hear what God the Lord will speak, for He will speak peace to His people and to His saints." Viewed in this extensive light, peace is an object of desire and effort with our race. But many and devious are the ways in which they pursue their object. Some seek it in the glitter of earth's gold. Others, in the intoxicating cup of earth's sinful pleasures. Others, in the gilded crown of worldly honors. And others, if possible, still more insane, in the austerities and penances of the cloister. All these classes are emphatically "seeking the living among the dead." There is one source of true and solid peace, and there is *only* one, viz., "Jesus Christ." "He is our peace."

1. Christ is our peace, as he has removed the partition wall which separated between Jew and Gentile. This seems from the context to be the primary truth here taught. At an early period there was a barrier divinely erected between the Jews and other nations. This consisted of circumcision, the passover, their sacrifices, their priesthood, their distinction of meats and days, in a word, their whole system of ordinances and worship. These all were temporary as shadows. Christ was the glorious substance, and at his appearing in the fulness of time "the shadows fled away." Hence, in this and the succeeding verse, the Apostle adds: "*He hath made both one, and broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.*" This is the truth clearly taught in Gal. 3 : 28, 29. "*There is neither Jew nor Greek; there is neither bond or free; there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*"

2. Christ is our peace, as his perfect righteousness effects reconciliation between God and the sinner. The spotless holiness, the inflexible justice, and the immutable faithfulness of the Most High that the penalty of his holy law should ever be remitted or set aside. This was the great and fundamental truth taught by the

whole system of sacrifices, from the fall of man till the fulness of time. "Almost all things are by the law purged with blood, and without shedding of blood there is no remission." The sentence of condemnation, proclaiming "the soul that sinneth it shall die," rested on all our race, on those who are saved as well as those that perish. The perfect righteousness of the God-man (consisting in his perfect compliance with the precept, and enduring to the full the penalty of the broken law of our nature, under which he condescended to be made), "magnifies the law and makes it honorable," and therefore "the Lord is well pleased for his righteousness sake." This righteousness, freely tendered to all Gospel hearers, when received by faith, is the bond of reconciliation which brings God and man together in sweet accord. And a state of peace with God is the sure result. From that moment God walks with the sinner as his friend, and "there is no condemnation to them that are in Christ Jesus." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

3. Christ is our peace as *his Spirit dwelling in the soul destroys its native enmity against God and holiness*. The verdict which has gone forth from the throne of judgment, declaring the condition of all natural men, runs in these emphatic terms. "The carnal mind is enmity against God, for it is not subject to the law of God, neither, indeed, can be." This is true of all men without exception, while in their natural state. And nothing less than the power of almighty grace can subdue this enmity. But in the day of effectual calling, the Spirit of Christ, by the instrumentality of the Gospel as "the rod of his strength," takes possession of the soul, and makes it "willing in the day of his power." Then the heart of stone is taken away, and the heart of flesh implanted in its room. From that moment the love of God reigns in the heart, and although with many drawbacks, and amidst much remaining infirmity, the soul renewed "delights in the law of God after the inward man."

4. Christ is our peace as *faith in his blood inspires the soul with a blessed inward peace*. There can be no true peace in that soul where "Christ is not found as the hope of glory." "There is no peace, saith my God, unto the wicked." "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." Unregenerate men may enjoy something which they call peace, but it deserves not the name. It is the peace of deadly slumber, which, unless mercy interpose, will issue in everlasting death. But when the eye of faith is raised to the great Redeemer's cross, the burden of guilt rolls away, and a blessed calm ensues. The blood of Christ, sprinkled by faith on the conscience, is like oil upon the waves. Ps. 119: 165, "Great peace have they that love thy law, and nothing shall offend them." Is. 26: 3, "Thou wilt keep him in perfect peace whose mind is stayed upon thee, because he trusteth in thee." How strikingly was this exemplified in the patriarch Job, when under the heaviest pressure he could say, "Though he slay me, yet will I trust in him." So it was with David, when "his soul was cast down within him," and "deep was

calling unto deep as the noise of God's waterspouts." "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope in God, for I shall yet praise him, who is the health of my countenance, and my God." And what a blessed calm possessed the prophet Habakkuk in a day of evil: "Although the fig-tree shall not blossom, neither shall fruit be in the vine," &c. &c., Hab. 3: 17, 18.

5. Christ is our peace as his *Mediatorial reign* secures the *blessings of peace to our fallen world*. The spirit of infidelity has often charged upon the religion of Jesus the wars and bloodshed which have devastated so many portions of our world. And there is no doubt but that the religion of the Cross has been made the *innocent occasion* of war and its attendant evils. But it never has been the *cause* of these. Christ is pre-eminently "the Prince of peace." His religion is essentially a religion of peace. And when that blessed time arrives, which we anticipate when it obtains its proper ascendancy among the nations, "wars will be turned into peace to the ends of the earth. The bow will be broken, and the spear cut asunder, and the chariot of war burned in the fire." Then our sin-cursed earth, "redeemed, regenerated, and disenthralled," will exhibit that paradisiacal scene so graphically described by the Prophet Micah, chap. 4: 1-4, when men will "beat the sword into the ploughshare, and the spear into the pruning-hook," &c. &c. May the Lord hasten it in his time.

PHILALETHES.

## RELIGIONS AND SUPERSTITIONS OF CHINA.

*Worship in Buddhist temples.*—The worshippers in Buddhist temples are almost exclusively women, and these are generally advanced in age. The young women are confined to their houses by the multiplicity of their domestic duties, and the customs of the country, which forbid their appearing in public. The older women, having comparatively little to do, and reminded by their age of the necessity of preparing for a future state, spend much of their time in the temples, and thus give a kind of variety to their otherwise unoccupied and vacant hours.

*Preponderance of female worshippers, and the reason of it.*—The great preponderance of female worshippers is thus accounted for. In accordance with the doctrine of the transmigration of souls, so prominent in the Buddhist system, the great end of the worship of Budha is to secure a favorable position in the future state, in which it is supposed that individuals will ascend or descend in the scale of existence, according to the preponderance of their merits or demerits in this life. In consequence of the inferior station of women in China, and their peculiar trials, being a woman is regarded as a great misfortune; and, in the "bitterness" incident to their present lives, they console themselves with the hope that their earnest devotions at the shrine of Budha will gain for them the position of "a man in good circumstances" in the future



state. They suppose that the neglect of worshipping Budha would result in being born again among the lower order of animals. Men are sometimes seen making their prostrations before Buddhist idols, but generally with the design of gaining some present favor, without reference to a future life.

*The time, mode, and object of worshipping idols.*—In performing idol worship, the people do not choose lucky days, as they do so commonly in attending to other matters. Unusually large numbers of people may be seen at the Buddhist and other temples on the first and fifteenth of each month, and also on the birthdays of different gods. Special visits are made for special purposes at all times. Some go to pray for children, some to ask an omen or advice in cases of exigency or perplexity, some to ask medicine for sick persons, and some to make vows. Advice in times of exigency is obtained in the following manner: the worshipper takes in his hand a cylindrical box, opened at the top, and containing a number of small labelled wooden sticks, and shakes the box in front of the idol until one of them falls out. The number written on this stick points out the corresponding slip of paper, or paragraph of a book, where the desired omen or response may be found. This is written in a very indefinite style, indicating whether the matter in question will terminate favorably or unfavorably, whether a plan proposed should be followed or not. The same device is used in asking for medicine, though the god interrogated is different, and the slips of paper contain medical prescriptions only. In most cases of sickness the Chinese call a physician; but the above expedient is resorted to in trivial or alarming cases, when the aid of a physician is either unnecessary or unavailing. Seeking omens and medicines, though practised in Buddhist temples, is more common in some others.

*Making of vows—in what worship consists.*—Vows are made in cases of distress and uncertainty. The persons assuming a vow, in order to secure the assistance and protection of some deity, promises that a sick child, if he recovers, shall walk, dressed as a criminal, in an idolatrous procession; or to provide a theatrical exhibition for the god to look at; or to feed hungry ghosts; or to furnish new clothes for some idol in the temple, as some of them which are not painted or covered with gold leaf, wear a variety of clothes, which are changed with the changing seasons. Vows of other kinds are made, which need not be mentioned. Persons visiting the temples under circumstances of peculiar urgency, as above described, often worship along the way for the distance of half a mile or more, stopping every few steps to make their prostrations.

Worship on ordinary occasions consists in simply burning candles and incense, making prostrations before the gods, and giving a few cash to the priests. This is the common form of worship in most parts of this and the neighboring provinces.

*Purchasing checks upon Hades.*—The peculiar worship of Ningpo and its vicinity deserves special notice. The temples are

generally visited on particular days appointed by the priests; and the great object of their visits is to obtain bills for the payment of money in Hades, which are called *Tieh*, and can be bought of the priests for about twelve cash, or one cent apiece. After the name O-mi-to-fuh has been chanted over this paper from three thousand to ten thousand times, it is regarded as veritable money, and is laid aside for future use in a safe provided for the purpose. It is supposed that each one will entitle the possessor to a number of cash equal to the number of times the name O-mi-to-fuh has been repeated over it. The priests have contrived to realize an abundant harvest from the side of this paper money. Only one *tieh* can be obtained in one day, and the days for obtaining them are made as numerous as the credulity of the ignorant women will admit of. They are distributed and arranged as follows: The Shih-wang-hwui, or "gathering," for the worship of the "ten kings" of the departments of hell, requires ten days, one for the birthday of each one of these kings—the first day occurring in the first month, and the last closing with the thirtieth day of the seventh month.

The Hiueh-hu-hwui, or "blood-lake gathering," also requires ten days, one for each month, closing with the tenth month. It is supposed that women, on account of the pollution of childbearing, will all be immersed after death in this blood-lake, if this punishment is not prevented by procuring these *tieh*.

The Tà-tsih-hwui continues during the first seven days of the second month. At this gathering the women bring presents to the priests. Pah-fuh-hwui, or the gathering of the eighth month, is observed during the first ten days of that month. Iun-fuh-hwui occupies the first ten days of the intercalary month when it occurs. Additional days are appointed for procuring *tieh*, represented as more valuable than those mentioned above, whenever a temple is erected, a bridge completed, a temple repaired, or a bell cast. These are respectively called "complete temple" *tieh*, "complete bridge" *tieh*, "open light" *tieh*, &c.; and the days for procuring them are made known by placards posted up at every corner. The "open light" *tieh* is so called, because, while a temple is being repaired, a paper is pasted over the eyes of the idols. This is a polite invitation for the gods to withdraw, in order to avoid being offended by the noise and dirt of the workmen: and they are regarded as being absent until the work is completed and the eye-covering removed, or "light opened."

As there are fifty or sixty days in the year on which these *tieh* can be obtained, the women generally get about this number yearly; but with this the priests are not satisfied, as many women, from sickness or other causes, are not able to come to the temple on the regular days. Accordingly, for the consideration of a few hundred cash, the priests allow a person to enter or be connected with a *hwui*, and, their name being enrolled, though a person may not be present on the appointed days, a *tieh* is laid aside for her, and she is allowed to come or send for it at any time, and to chant over it at home.

*Purgatorial inflictions.*—But the priests are not satisfied even with this. In order to increase their gains, they declare that of the wang-hwui-tieh, no smaller number will suffice than one hundred and sixty, to obtain which would require sixteen years. She who dies with this number incomplete, is doomed to be chained for a long period of time in one of the apartments of hell. As the poor women have many fears that they will not live to complete the full number of this tieh, the priests gladly relieve them of their difficulty, offering to perform a ceremony which will do away with the evil consequences of this deficiency for a certain remuneration, and the promise of repeating the ceremony every three years.

With this description of the tieh, let us now direct our attention to the temples.

*Worship in the temples—how conducted.*—On worship days a great number of women may be seen slowly making their way to their chosen place for worship. They generally go in little companies, having with them a little basket containing candles and incense sticks. They are always dressed in their best clothes, or clothes hired for the purpose, as it would be regarded disrespectful to the gods to be dressed otherwise; and they hope also by their dress and behavior to produce the impression that they are persons of better circumstances and character than they really are. Arrived at the temple, the worship is conducted in the following manner. A few candles are lighted and placed before the gods, either by the worshipper, or a servant or priest in attendance at the temple. Incense sticks are also lighted and inserted in the large bowl of ashes before each idol, or such ones as the individual expects to pay homage to. The design of the worshipper in doing this, is to apprise the gods of his presence and intentions.

These incense sticks are about a foot long, and less than an eighth of an inch in diameter. They are made of fragrant wood, and one end is rolled in a composition of sawdust, so that when ignited it will burn a considerable time, emitting a good deal of smoke. When the incense sticks have been properly disposed, the worshipper returns to the place of starting, and makes her prostrations before each of the idols in succession. This is done by first bending the body, and simultaneously making a vertical motion with the hand, the palms of which are placed together; and then kneeling down on a soft mat or cushion, and striking her head against it. These acts are performed a number of times successively in each place.

The ceremony just mentioned is regarded as preparatory to the more important one which follows, and forms the chief object of the visit, viz., that of obtaining the tieh. This is bought at what resembles very much a ticket office, and may now be more minutely described. Each one consists of a printed paper inclosed in an envelop. On one side of the envelop is written the name of the temple, and the class or kind of the tieh; on the other side the religious name of the purchaser. Within is an engraving of Budha, and the name of the purchaser, with the year, month, day, and

hour of his birth, and the local temple with which he is connected; after which follows a few words, promising happiness in a future state, &c. The poor women having purchased this paper, select a convenient place in the temple for spending the greater part of the day in the vain repetition of "O-mi-to-fuh," having a rosary to assist in counting. Rosaries are made of different materials, and have one hundred and eight beads. Persons of wealth generally have them ornamented with pendants of gold and silver, such as representations of Budha; a small tablet containing the religious name of the possessor; small representations of drums and other instruments used in temple worship, to indicate the religious character of those who have them; and a little lantern, to represent the light which they hope will shine upon their paths in the land of spirits. These papers gradually accumulate, and after the death of the individual, are, with other paper money of different kinds, supposed to be transferred to the regions of the dead by being burned.

*These ceremonies not dull or monotonous.*—It might be inferred from the above description, that these visits to the temples are dull and monotonous, but the very opposite is the case. The scene is full of lively interest, and affords abundant matter for the gossip of many days to come. The rich are present to see and be seen, dressed in costly attire, objects at once of admiration and envy. A few young girls may also be seen, who are gaily dressed, and have perhaps come out for the first time to see the busy world and get their first impressions of temples and temple worship. Old acquaintances meet, and mutually entertain each other with news of neighbors, family difficulties, the virtues of their own children, and faults of their daughters-in-law, and superstitious tales. With this chattering of voluble tongues is mixed the continually interrupted chant of "O-mi-to-fuh," which, when they are in their turn listening to the stories of others, their tongues seem to repeat almost spontaneously.

*Women of peculiarly religious character.*—While all women engage more or less in temple worship, as above described, there is a class regarded as particularly religious, who are most assiduous and persevering in the practice of additional idolatrous worship of an entirely different kind. This class of women is by no means small, and is made up of those who have a real desire to prepare for a future state; of widows who have no hope of happiness in this life; women who love the variety and excitement which this kind of life affords; and those who stupidly follow the example of others, without knowing the reason why. These seek advantages in the future world by a ceremony called pai-king, or "worshipping books." For this purpose, they generally choose nunneries in preference to monasteries, on account of the advantages they afford of meeting only with their own sex. The most of them, being unable to read, worship in succession every character of certain books, making prostrations as before the idols. Proceeding in this manner, a person is able to worship a little more than a page of a

book in a day. The first book used is the Shwui-ch'an, the worship of which is supposed to take away moral uncleanness. The ideas they have respecting this ceremony are not unlike those of the Jews respecting ceremonial purification. The next book in order is the Shau-sang-king, the worship of which is made necessary by the following superstition. It is taught that every individual, during the former existence, incurred more or less expense, just before entering upon the present life, on account of which a debt remains in Hades unpaid; satisfaction for which will be exacted from the debtor in a future state, if it is not cancelled in this. The debt is supposed to be paid by the worship of this book. Persons go over it from more or less than ten to ninety-six times, according to the amount of the debt, which is determined by the horoscope of each individual. The book must also be worshipped over several times additional, to pay off the interest which has accumulated. After these books are finished, others less important and indispensable may be added. Some perform a greater amount of this worship than is regarded really necessary, in order, by these works of supererogation, to make their future well-being more secure. Those who have purified themselves by the worship of the Shwui-ch'an, are very careful to keep from being again polluted, and scrupulously avoid coming in contact with objects regarded as unclean. They are particularly careful not to enter a room occupied by women in a state of confinement. If they are obliged, by the duties they owe to their own relatives, to enter such rooms, or if they do it by accident, they worship the Shwui-ch'an over again. This class of women live on a vegetable diet, to avoid the sin of taking away animal life; though, when asked if they are permanently pledged to eat only vegetables, they answer that they are only making the attempt, as they fear they might be tempted to break a pledge afterwards, and thus incur additional guilt. When the worship of any particular book is completed, a ceremony is performed in the nunnery or monastery, called *inwan-king*, or "complete book." This ceremony marks a period of rejoicing on the part of the worshipper, and of uncommon earnings on the part of the money-loving priests.

*Passport for death.*—Another ceremony, which may be mentioned in connection with the book-worship, is that of procuring a *lu-yin*, or passport. This is a large sheet of paper, having in the middle an engraving of *Kwan-yin p'u-sah*, with several lines of characters and other embellishments. Individuals having bought this sheet, go to the monastery and worship the engraving, continually chanting "O-mi-to-fuh." The repetition of this name a certain number of times (generally one thousand), is marked by an impression on the paper with a round stamp. When the borders of this sheet are filled with these impressions, the ceremony is finished, and the paper is laid aside until the death of the possessor, when it is burned, and is thus supposed to pass to the departed spirit, and secure her uninterrupted entrance to any department of the regions of the dead. The different kinds of worship in Buddhist

temples, above described, may be performed by proxy, and many persons gain a livelihood by engaging their services in this way to the sick.

*The valued napkin.*—This description would be incomplete without a notice of the handkerchief or napkin, which the Chinese women regard as of so much importance. It is a piece of coarse cloth, about a foot and a half square, which is generally stamped at some monastery with one or more impressions of a large seal, each one costing about twelve cash. It is used for wrapping up tich, incense sticks, &c.; and when the person is engaged in worship it is spread over the mat or cushion on which she kneels and strikes her forehead. After the death of the possessor, this is suspended, by having one side attached to a stick, and burned. It is almost universally believed, even by those who would scorn to be called superstitious, that during the process of burning, the cloth assumes different forms and appearances, as of dragons, clouds, &c., which are indeed quite remarkable. The appearance of this napkin while burning is supposed to be indicative of the amount of merit acquired by the deceased.

*General character of these worshippers.*—Of all classes of individuals to be met with in China, none seem more hopeless and inaccessible to the truth than these self-righteous, inveterate paper worshippers. It must be said of them, however, that they generally lead comparatively honest and blameless lives, and are much respected by their own people. The character of their employment is such as to keep them constantly on their guard, as others look to them as examples, and they thus become habitually careful to avoid open sins and improprieties. At the same time, these practices serve to blind the mind, to strengthen the chains of superstition and prejudice, to beget a spirit of pride and self-complacency, and remove the soul farther and farther from that feeling of self-abasement and ill-desert so indispensable to real peace and happiness.

(To be continued.)

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## BEFORE AND AFTER CHURCH.

A CUSTOM prevails in many, if not most, country churches, which is liable to serious objections, and which therefore ought to be immediately changed. On Sabbath mornings or other occasions of public worship, the men collect about the door, and along the pathways, in groups, and occupy the time from their arrival to the commencement of service in general conversation on almost all the questions of the day, without regard to their subject. The same thing takes place in some town or city churches, and is thus so general as to warrant some earnest and combined effort to effect an improvement. Another custom equally objectionable prevails in country churches, which it may be well in passing to name. The ladies, instead of passing immediately out, stand in the aisles and about the doors, exchanging salutations, talking with their

friends, and in some cases making arrangements for visits, &c., during the week upon which they have entered.

No doubt some reasons can be given for both of these customs, but whether any which can justify them, is very doubtful. On the other hand, there are many very serious reasons why they should be abandoned. I have often felt annoyed by exposure to their influence, and now, gentle reader, if you will follow me, I will submit the considerations which weigh in my mind against them.

As to standing before the doors and about the walks before service begins, it is, to say the best of it, a great annoyance to ladies and other modest persons, in arriving and passing into the church.

It is never pleasant to be stared at, and made the object of remark, nor is it very agreeable to be obliged to run the gauntlet, or jostle men out of your way as you attempt to gain your seat in the house of God; yet how often are ladies and others subjected to this annoyance? It is an impoliteness of which gentlemen, and especially Christian gentlemen, should not be guilty.

But so far as professing Christians indulge in this custom, it is an evil example for the youth and impenitent portion of the community. These feel justified in doing what they see those who are professing Christians do; accordingly we find it to be the case that where fathers or older brothers fall into line, as though they were placed on guard, all the boys and lads do the same.

Is it best that such persons should act in this way at the house of God? Is it specially advisable that Christians should set such an example? Many of these prove very apt imitators, and not only stand about before service, but continue out until long after it has begun, and then disturb others by stamping to their pews or to vacant seats in the gallery. In some cases indeed they remain out during the whole service. You as a Christian will no doubt condemn this, and yet your example produces, encourages, and perpetuates it.

This custom indicates moreover either a forgetfulness of the true aim and purpose of resorting to the sanctuary on the Sabbath, or the want of any purpose becoming the day, or an indifference to the authority by which, and the object for which, the Sabbath and the service of the sanctuary have been established. If the worship of God be the only rightful and scriptural object which calls together the assembly of the Sabbath, then if, when you get to his house, instead of quietly and seriously passing in, you stand without and enter into general conversation on any and every subject which may be suggested, there is, at the least, an apparent forgetfulness of this great and solemn purpose, or you seem to have *no* suitable object; or what is perhaps worse, you seem to be indifferent to the aim and purpose, as well as to the divine authority, by and for which God's people are required to assemble in the sanctuary on the Sabbath.

Are you worshipping God when thus engaged? Or do you feel deeply that this is the object for which you left your homes and

repaired to the house of God? If not, are you acting rightly before God? Does such conduct become his house and his day?

But again, this custom leads to much actual sin both of thought and word, is a violation of the fourth commandment, and so dissipates the mind, as, in a great measure, if not wholly, to unfit it for a profitable hearing of the word preached.

Do you feel at liberty, as Christians, to indulge on the Sabbath in any subject or train of thought that may be suggested to your mind? Or do you feel at liberty to talk freely about every class of subjects which may come up? Can you with a good conscience do this at home? If not, can you do it by the wayside, and more especially in the very shadow, and at the very door, of the sanctuary, on this day? Do you thus "remember the Sabbath day to keep it holy?" If you with purpose and consent give up your thoughts and words to the ordinary topics of week-day intercourse, are you not clearly sinning; and sinning by violating the fourth commandment?

Is such conduct spending "the whole day in the public and private exercises of God's worship?" Or is it refraining from "unnecessary thoughts, words, or works, about our worldly employments and recreations?" "Ye shall hallow my Sabbaths"—is this doing it? And then with your thoughts and lips yet reeking with worldliness, with crops, or cattle, or politics, or the last horrible murder, or some wonderful news from abroad, or the floating scandal of the neighborhood,—are you prepared, when finally you enter the audience chamber, to hear with composure, and spiritual self-application of the truth, the message which the pastor or other minister may deliver to you?

Is it the kind of preparation we might, even beforehand, suppose would make you an interested, attentive, and profited hearer of the word? "Take heed how ye hear," says the Saviour. Is this compliance with his injunction? Does such conversation fill you with hungering and thirsting after the word? Does it awaken within you deep longings and earnest prayer that the Holy Spirit may accompany the word preached, so that "sinners may be convinced and converted, and believers built up in holiness and comfort" unto life eternal? If not, then is not your conduct in this matter sinful? Is not the custom a sinful one? and should you not forthwith abandon it?

In addition to all this, it indicates a very low state of piety on the part of those who indulge it; produces disturbance and confusion in the devotions and services of the sanctuary; and in its measure prevents all efficiency of the word and ordinances.

If the heart was glowing with earnest spiritual desires and feelings, could a half hour or hour of the sacred Sabbath be so spent? Would there not be longings of heart for communion with God; and would not the time be spent either in quiet personal meditation and prayer; or under the leadings of qualified men, elders and others, would not united and social prayer be offered up, so that God's house would be in reality a house of prayer? Alas!



I have known a good old elder to be conducting a prayer meeting within, while by far the greater number were at the door or in the yard, talking of news or business, and watching all new arrivals, with as much earnestness as though this were the object for which they came to the sanctuary, and perfectly consistent with the worship of God. But can such persons feel the impulses of a warm-hearted, intelligent piety? Would they not gratefully unite with their fellow Christians in praise and prayer, if they were earnestly seeking salvation for themselves and others, if the honor of God was dear to them, and they were anxious that every sermon should be blessed both to their edification and the conversion of sinners? Such conduct surely indicates a very low state of religion wherever exhibited. Moreover it produces great confusion and disturbance in the services of the day. Many remain out until the prayer of invocation commences, or until singing of the hymn is heard, or the reading of the scriptures begun, and then in a crowd press in, disturbing others, drowning the voice of the minister and causing confusion in the whole house; nay some even linger about until the sermon has actually begun, and then enter to the great annoyance of the minister and all who wish to hear.

With such an introduction, what efficiency can be expected in the word? The mind is preoccupied, the attention diverted, the thoughts dissipated, the feelings interested about late sights or late conversations. Where is there any place for the word; how can the seed sown find *any* soil in which to take root? "That the preaching of the word may become effectual to salvation we must attend thereunto with dilligence, preparation, and prayer;" but under the circumstances of which we speak, what hope can there be of good? And especially when the close of the sermon is followed by an exodus as slow and irregular almost as the entrance, in which are intermingled not only passing and becoming salutations, but detailed conversations, business and visiting arrangements, and such like things! What minister can notice such things without discouragement, and what people can expect God's blessing, by such an attention upon his appointed means of grace? Such conduct cannot but grieve his Holy Spirit, and leave the church to sink in deepening stupidity and sin. "Ye shall keep my Sabbaths, and reverence my sanctuary, I am the Lord." Is this so doing? Is it thus the Sabbath should be kept, and the worship of God observed?

Here therefore are at least four reasons why such a practice should at once be abandoned. Are they of any weight with you? Are you willing to be rude and impolite? To set an evil example, to manifest a forgetful, aimless, indifferent state of mind as to the object for which the Sabbath assembly is appointed? To sin in thought and word, to violate the fourth commandment and unfit yourself to hear the word with profit? Are you prepared to exhibit the painful proof that your personal piety is very defective, to create confusion and disturbance in the devotions and services of God's house, and prevent all efficiency in the word preached?

Be pleased carefully to consider these points and decide how you will act. Do you ask, What can I do, I am only one person and without influence? Should you arrive at the church before the hour of service, you can go immediately to your place of sitting, and spend the time in meditation and prayer. Or you can unite with others in singing and prayer, seeking God's blessing upon the word about to be preached; and though you should be alone in this matter, you will have the comfort of doing your duty and setting a quiet example of well-doing to others. The work of reform must begin with individuals, and why not with you? Can you answer to God for such evil, encouraged and sustained by your example? Regard not what others do. Do right yourself, honor God, his house, his day, and his worship, no matter what others may prefer. And if all professing Christians will thus act, there will soon be no ground of complaint about others.

Please read and ponder carefully the exhortation of the prophet, found in Isaiah 58: 13, 14.

A great responsibility rests upon you individually, and I pray you brace up yourself to meet it. Take unto you the whole armor of God, that you may be able to stand in the evil day. Encourage your pastor and your fellow Christians in securing the purity and promoting the solemnity, dignity, and efficiency of the ordinances of God's house. Reader, will you begin? Will you begin the very first Sabbath after reading these humble suggestions? Try it!

TRACT 198, PRES. BOARD OF PUB.

## RESOLUTIONS ON THE DEATH OF HUGH CLARK.

AT a special meeting of the Board of Trustees of the first Reformed Presbyterian Congregation, Philadelphia, held at the church, on Broad Street, below Spruce, Monday evening, September 7th, 1857, the following preamble and resolutions were unanimously adopted:

Whereas, it hath pleased Almighty God, in his Allwise Providence, to permit death to enter this Board, and strike down in the midtime of his days, and in the strength of his manhood, one of its most efficient and faithful members, our dear friend and brother in Christ,—Hugh Clark.

And whereas, we desire as a Board to put upon record our deep sense of the great loss we have sustained in his decease, and to express our heartfelt sympathy with his distressed and weeping brothers and sisters, who mourn for him in bitterness of spirit. Therefore

*Resolved*, That in the death of Hugh Clark, this Board has lost a faithful, true, and valued counsellor and co-worker, whose pleasant, cheerful manners, and kind, generous heart, endeared him, to us all; the congregation, one of its most active and useful members, who was ever ready and willing to aid his brethren, by his counsel and contributions, in carrying out those measures, that

were for its best interests, to which his services as a member of the building committee, his liberal subscriptions to the building fund, to the Sabbath schools, and to the missionary operations of our Church in which the congregation are so deeply interested, bear ample testimony.

*Resolved*, That, feeling assured that "our loss is his gain," we humbly submit to our Heavenly Father's will in thus removing from our midst our dear departed friend and brother; and our prayer is, that we may be awakened thereby to a deeper sense of our responsibility as members of the Church of Christ, and officers therein, working while it is called "to-day," and be united more closely in the bonds of peace and love as brethren in Christ, doing His work with an eye single to His glory.

*Resolved*, That our earnest, heartfelt sympathies are with sorrowing brothers and sisters, who have lost a brother dear to them as the light of their eyes, and that we earnestly commend them to the God of all grace and consolation, who healeth those that are grieved in their minds and broken in their hearts, tenderly binding up their painful wounds.

*Resolved*, That as a mark of our profound respect for the memory of our deceased brother and fellow member, we will attend his funeral in a body.

*Resolved*, That this preamble, with the accompanying resolutions, be inserted in our minutes, and copies thereof, signed by the President and Secretary of the Board, be transmitted to the family of our deceased brother, and to the Banner of the Covenant for publication.

GEORGE GORDON,  
President.  
ROBT. J. McCUNE,  
Secretary.

## LETTER FROM REV. J. R. CAMPBELL, D.D.

MISSION HOUSE, SAHARANPUR, May 12th, 1857.

MY DEAR CHRISTIAN FRIEND AND BROTHER M'KEE: Your very excellent and gratifying letter of the 20th January, as Secretary of the Sabbath-school of the 2d Reformed Presbyterian Church, New York, was received some weeks ago, and greatly appreciated as coming in such a voluntary manner, and from such a source. The correct sentiments contained in your letter, on the subject of Foreign Missions, and the words of encouragement addressed to myself and coadjutors engaged in this work, cannot fail to animate us in the discharge of the important duties devolving on us, and to furnish us with sure grounds of hope for the future. You are probably aware of the deep interest I have always taken in Sabbath-schools. It is now more than forty years since I first became a teacher, and from that day to this my interest in Sabbath-schools has not only remained unabated, but it has constantly increased. When properly conducted, they become nurseries to the Church,—

the sources from which she receives the largest accessions to her communion,—the indigenious seminaries in which are raised up her most intelligent and zealous members,—the places whence issue forth the men who are to become her domestic and foreign missionaries. They are the Church's warm bosom, in which are generated faith and prayer, and zeal and benevolence, not to be confined to any localities or sections, but to extend to every part of this ruined world, where work is to be done for Christ in saving souls from eternal death. How, then, can I do otherwise than express my warmest wishes for the prosperity of your Sabbath-school and every similar institution in the United States, and throughout the world? I beg you will give my best regards to all your teachers, and to every pupil, however poor or ragged even he may be. Say to such, they are in the place God would have them to be, and if they continue to study the Bible and to pray, and give their young hearts to God, and begin to walk in his ways, they may yet become ministers of the Gospel as good and useful as John Brown, of Haddington, or missionaries to the heathen as gifted and laborious and successful as Duff or Judson. It is from such schools as yours, dear brother, that we expect the men to fill up our seminary, and the young women with hearts burning with desire to labor in heathen lands, and ready to come out when an opportunity offers.

But there is another most interesting feature which I have discovered in your letter. I see it was written at the request of those who attend the monthly concert of prayer. We have, therefore, I see, not only their kind words of sympathy and encouragement, but their ardent and unceasing prayers in our behalf. This is, I assure you, most consolatory of all. When the hands of Moses were held up by Aaron and Hur, Joshua was victorious over the Amalekites. In the war which we are waging here, on the high places of the field, against the powers of darkness and this doomed nation of idolaters, we feel the great need we have of the prayers of God's people, which can bring Divine Power to our assistance. Without this the heathen of India must prevail against us, as the Amalekites did against Joshua, when the hands of Moses were not held up in prayer. The very thought that our Christian friends are praying for us, not only in their monthly concerts, but in their Sabbath assemblies, in their societies and prayer-meetings, in their families and in their closets, fills us with delight and an unwonted degree of moral courage. We feel sure that our prolonged lives on heathen ground, and much of our success, may be the result of these earnest supplications in our behalf. Nor will these prayers terminate on us merely, or on the missionary work among the heathen, but they will produce a reflex influence upon yourselves and upon your congregation. The more you contemplate the miserable condition of the heathen without the Gospel, the more you will see the value of that Gospel which you so eminently enjoy among yourselves. The Head of the Church has given you an able and devoted minister of the New Testament to break to you the bread of life, and to go in and out before you, leading you to the green pas-

tures, and the enjoyment of the ordinances. The value of such privileges, it seems to me, no Christian can fully appreciate, who has not lived among the heathen, and witnessed their ignorance and pollution. O how many, and how rich, and varied, and priceless are the benefits conferred upon a people, who live as you do, in the full blaze of Gospel light,—sit under a faithful Gospel ministry,—mingle with a Christian population,—enjoy the privileges of civil and religious liberty, and have spread out before you, in such rich abundance, a scientific and religious literature, calculated to elevate and ennoble immortal minds! Surely those who live in the midst of such a blaze of Gospel light, and yet shut their eyes against it, and finally sink into the blackness of darkness forever, will have no excuse to offer at the judgment-day. O, I do hope that none of the dear pupils of your school, or of any of our Sabbath-schools, will be so thoughtless as to misimprove the precious opportunities they enjoy of Christian instruction, but that *now*, in the morning of life, and before entering on its arduous duties, they will *heartily* accept that great and glorious salvation which the Gospel so freely and fully offers to all, and which only can yield them *substantial* happiness. By giving their hearts to God *now*, and commencing a religious life, when all their feelings and affections are fresh and vigorous, they will find the Christian yoke to be light and easy, and all the paths of wisdom to be pleasantness and peace. May I not hope that many of these young friends, thus early devoting themselves to the service of Christ, will study for the ministry, and finally appear here in Hindostan, as ambassadors of Christ to the benighted heathen. How warmly would we all receive and welcome such friends coming thus to our assistance in the fulness of the blessings of the Gospel of Christ! How we would take them in our arms as fellow-laborers, and wish for them a long life of successful labors in this interesting field among the heathen!

As to our labors here, they are so fully detailed in our annual reports and numerous letters to friends, that much need not be said now. It will, however, no doubt be gratifying to our friends to hear that the Lord is now beginning to bless our efforts for the spread of His kingdom among the Hindus. During a little more than a year past, we have baptized *four* persons from the heathen world, and admitted to church-membership, on examination, five more, who had been baptized in youth. Nine adult members, therefore, have been received to the Church, besides several children admitted by baptism. Our new church is now pretty well filled on the Sabbath, and it is interesting to conduct public worship, according to our Scriptural Presbyterian forms, to a congregation of solemn and attentive worshippers. We preach also daily at two places in the city to the heathen, and in this way, as well as by itinerations around the country, and colporteur labors in the immediate district, the news of salvation is sounded out far and near, and to multitudes of blind idolaters. We begin now to see a manifest change in the disposition of the people towards Chris-

tianity. Bigotry and prejudice are gradually wearing away, and the strange truths we proclaim obtain a more attentive and respectful hearing. Our English and vernacular schools go on as usual. The pupils in the Orphan Institution have increased, and they are all doing well. The number is now twenty-four. The boy supported by your school, named Spencer L. Finney, aged about ten years, is learning fast, and will, I trust, in due time, become an honor to the name he bears, and useful to his degraded countrymen. By the last mail I sent home some account of this institution for the Banner, which may, I hope, be satisfactory to the friends who support it. Brother Calderwood has the superintendence of the English school, and conducts it with efficiency. All the pupils in the Orphan Institution spend half their time in this school, and the rest of it in vernacular studies. Our brethren at the other stations, Dehra and Roorkee, are carrying on their labors with success; but as they send home reports of their labors, it is unnecessary for me to enter into more particulars. At all the other stations also of the Lodia Mission, and of the Furrukabad Mission, in connection with the Board in New York, a good work is going forward. In January last, a particular account was taken of the state of the missions in Northern India, carried on by Presbyterians, Baptists, London Missionaries, and Church of England, and the following is the result. There are 54 mission stations, 102 missionaries (but not all foreign), 109 native catechists and Scripture readers, 2916 native Christians, 849 native communicants, 9731 boys under instruction in mission schools, 692 heathen and Christian girls under instruction, and 133 infant-school children. Thus you see a good beginning has been made in this part of India, where the work had only commenced on a very small scale when I arrived twenty-one years ago.

With warm Christian regards to yourself and all the Sabbath-school teachers, to your excellent pastor and all the congregation, I remain, ever yours in Christ,

J. R. CAMPBELL.

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#### LETTER FROM REV. J. R. CAMPBELL, D.D.

MISSION RETREAT, LANDOUR, July 9th, 1857.

EVER DEAR BROTHER STUART: This may never reach you, yet I cannot refrain from writing to you a hasty letter. If former letters have been received, they will bring to you sad intelligence about India. Last month I wrote several long letters, among them two to the Rev. Mr. Wylie, from which you would hear of the awful, and extensive, and sudden rebellion that broke out at Meerut and Delhi, on the 10th and 11th of May, and in which so many officers, civilians, ladies, and children were massacred in cold blood. This fearful, murderous commencement, by which the whole country was thrown into the greatest consternation, has been spreading ever since, and atrocities have been committed which

make the blood curdle in the veins of humanity. Altogether some *forty* regiments of native infantry, besides artillery and cavalry, have mutined in these northwestern provinces. Many of these shot down their own officers without a moment's warning, and then proceeded to murder and plunder all the Christians and residences at the stations where they had been located, so that few were left to tell the tale of woe. At Sháhghánpúr the mutineers and rabble surrounded the church during the time of service, and only one individual escaped being murdered. At some places all the native Christians were inhumanly butchered. We greatly fear that all our missionary brethren, four families, and all the native Christians, have been murdered. Report says that they had been captured by the rebels on their way down the river near Cawnpore; and another account says, that six boats, containing Christians (supposed to be the same persons), were captured near Cawnpore, and every soul on board murdered. We fondly hope this may turn out to be false, or that our dear brethren may not have been of the party, but yet we have strong apprehensions that our friends have been cut off. As the mails in that direction are stopped by the rebels, we have no opportunity of ascertaining any farther particulars. You will have heard that the station at Lodiana was almost destroyed, and more than 50,000 rupees' worth of property was destroyed in buildings, books for distribution, &c. &c. It is expected that the Government by and by will compel the citizens of Lodiana, who aided in destroying the mission, to pay this amount. As yet we are all safe up here, but we know not how long we may be so. Should any reverses happen to the small army of Europeans now before the walls of Delhi, for a month past, and opposed by twelve to twenty thousand armed mutineers, who fight desperately, we would not consider our lives safe for a single hour, as the whole of the native population would rise for our destruction. The missionaries at Ambala have been compelled to leave. Part have gone to Kassowli and Sabathu, on the hills, and part to the Citadel at Lahore. Indeed the missionary work is, I may say, broken up at all our stations for the present. We have brought our native Christians and orphans over to Dehra for a time, as Saharanpur was not considered safe. Last Monday, by pre-arrangement, our whole mission observed the day in fasting, humiliation, and prayer, and it was a precious season to us all. We had three services here, and a room well filled. We seem to gather confidence in God. Every morning at 7 o'clock we have a united prayer meeting in this house, with a short exposition of some passages of Scripture suited to our circumstances. O how appropriate and how full of comfort are many of the Psalms to those who are surrounded with heathen enemies and immediate danger! All continue to enjoy good health, and we are as happy as ever. We are in God's hands, and there we are perfectly safe, let the result be what it may. We are certain the prayers of God's people at home will be incessant in our behalf. The missionary cause is as

dear to us as ever. Farewell, and with warm Christian love to self  
and all friends,

Yours ever,

J. R. CAMPBELL.

P.S.—In my letter to Brother Wylie a fortnight ago, I mentioned that we had then great fears that the Rev. Mr. Butler had been killed in the general slaughter of Christians at Barielly. But I am happy to say we since heard of his safety, at Nynectal Station, on the Himalaya Mountains. Please tell this to Dr. Durbin; but it is likely the Rev. Mr. Butler will have written himself.

I have not time by this mail to write more. You will kindly let all friends hear of our safety so far. We trust the Lord will still save us from the hands of our enemies. Several letters sent nearly a month ago were destroyed in the mails by the enemy.

J. R. C.

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### HOW TO INCREASE OUR MISSION FUNDS.

How can the three things before-mentioned, namely, *that each do something—do it regularly—do it frequently*—be actually carried into effect in the whole Church? Easily, I answer, if the people only have a mind to the work. If some persons think such little things are not worthy of their attention, and others consider these plans good enough for babes, but not men, they will, of course, in either case do nothing towards it. But those who look into this matter properly, will not only see that it is good and true as a theory, but requires a high tone of Christian character in order to be properly carried out among a people. Let any person once try the experiment of bringing *every* member of the Church up to a duty like this *regularly* and *constantly*, and he will no longer look at it as an easy task, or pleasant recreation. Yet this can be done, if not absolutely at once, at least approximately; and now the question is, will we attempt to introduce such a system as far as possible, and work it as efficiently as possible?

Let me suggest the outline of our working plan.

1st. Let the *duty* and *advantages* of this system be presented from the pulpit directly and indirectly,—spoken of in the prayer-meetings, and in social Christian intercourse by the people generally. This will scatter information (which is more needful in regard to this than many suppose), and awaken an interest in the subject among the members of the church.

2d. At an appointed time let the pastor of each congregation, having a roll of church members arranged by families, in company with members of his Session, call on *each person* in the Church, and receive the subscription which such may desire to make daily or weekly.

3d. Let the families be divided into districts or societies, and to each of these let two collectors (chosen from the younger members



of the congregation) be appointed. These collectors receive a copy of the subscriptions of every family in their respective districts, and call on them monthly for their contributions. Once every three months the collectors all meet with the treasurer, into whose hands they put their collections, and the statement of any deficiencies which may have occurred.

It is the treasurer's duty at once to notify the pastor of any deficiencies, so that he may inquire whether *carelessness* or necessity has caused it.

4th. If any collector is negligent and will not promptly perform his duty, *replace him at once*. If contributors are negligent, let the Session consider the matter.

This plan is very simple in its operation, and requires but little labor of any one person, as the work is subdivided. If any *one* person is unfaithful, in even the largest congregation, it is known at once. And as not only the fact of any defections, but the *very person deficient* is known, the evil may be remedied in its commencement. Perhaps some might, for this very reason, oppose such a plan. Scatter tracts and papers on the subject of *Missions* and of *Giving*. Awaken thought, *stimulate* and *organize* action, and your stream of liberality will grow broader, and deeper, and purer! It is desirable that each family have one of its members to act as treasurer for the family, and see that everything is ready for the collector at the proper time.

I add for illustration a specimen of one family, with the subscriptions of each carried out in full :

	Daily.	Weekly.	Monthly.	Quarterly.	Yearly.	1st Quarter.	2d Quarter.	3d Quarter.	4th Quarter.
Mr. Cheerfulgiver,	1	7	31	93		1	1	1	1
Mrs. " "	$\frac{1}{4}$	4	15	45		1	1	1	1
William " "	2	14	62	1 86		1	1	1	1
Mary " "		2	9	26					
James " "		1	4	12					
Annie " "		$\frac{1}{2}$	2	7		1	1		
Sallie " "		3	12	38		1	1	1	
Johnnie " "	$\frac{1}{4}$	2	8	23					

First stand the names of the parents, next of the children, who are communicants, and then of all the younger children in the family. In the second column, at the head of which stands the word "*daily*," is marked the subscriptions of those who make a daily contribution from  $\frac{1}{4}$  of a cent up. In the next column is placed weekly subscriptions from  $\frac{1}{2}$  of a cent up to \$100.

For convenience of the treasurer, two other columns are added, showing to what the daily or weekly subscriptions amount monthly and quarterly. To which may be added the yearly total. After these, on the treasurer's list, are added four more columns (headed by the figures, 1st quarter, 2d quarter, 3d quarter, 4th quarter),

for the quarterly payment made to him by the collectors. A cross mark thus (1) (see the table) shows for whom the collector has paid; a blank indicates a deficiency.

In the collector's list, instead of four columns for quarters, twelve columns for months are ruled; and by a stroke opposite the name of each person, when the monthly collection is made, credit is given. From this of course the treasurer's is easily filled out.

By a moment's calculation you can easily figure up the amount of each family's contribution, of each society, or the whole congregation, for a month, a quarter, or a year. If a deficiency of even *one cent* occur in the whole year, it can directly and easily be traced to its proper place.

After trying this plan, I can say that it is *simple, thorough, easily worked*, and profitable to the congregation, not only temporally, but in a spiritual point of view.

Doubtless, it is susceptible of improvements, and any suggestions which will add to its efficiency will be gladly received.

If I have failed to make anything plain in reference to any part of it, I will be glad to answer any question or questions any persons interested in it may propose through the Banner, or privately. These statements have been presented to call attention to what *is done*, and what can be done by our Church at large, and each of us separately. Ought we as a Church, ought I as a Christian, to do more than has been done or is now being done? *Can we do more?* If we can we ought. The final and most important question is, *will we*, as a Church, will I, as a believer, personally, do more? God grant to us as individuals, as families, and as a portion of his Zion, that our path, as that of the just, shine brighter; that our own hearts may be enlarged, and his glory advanced until the whole world is filled with his glory. Not till *then* must our prayers or labors be ended.

W. T. W.

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#### THE LATE MEETING OF CHICAGO PRESBYTERY.

MR. EDITOR,—The meeting of the above Presbytery, held in Elgin, Illinois, on the 7th inst., was one of interest. There was a full attendance, and conducted in harmony and brotherly love.

Two calls made on Mr. Matthew McBride were before the Presbytery, one from Mt. Vernon, Iowa, the other from Washington, Illinois. These were sustained as regular, and forwarded to the Philadelphia Presbytery. The Rev. Robert McCracken was, at his own request, certified to the Western Presbytery, he having received a call from Walnut Hill Congregation, in the bounds of that Presbytery.

The pastoral relation between the Rev. John Alford and Somanuk Congregation was dissolved; his health being such as to render him unable to preach. The Presbytery feels this to be a heavy stroke, but recognizes the hand of God, and humbly submits.

Rev. Robt. Patterson being certified from the Ohio Presbytery, was received a member of the Presbytery, he having accepted a call from and settled in the Chicago Congregation. The 22d day of October was appointed as the time for his instalment.

The Presbytery calling to mind the critical situation of our brethren in India, united their prayers in devotional exercises, that the Lord might guide, uphold, and preserve them amidst such dangers.

The following scale of appointments was made for the ensuing six months :

Washington, Illinois.	{	3d Sab. of November,	} Mr. Gailey.
		2d " January,	
		1st " March,	
		2d & 3d December,	
Somonauk.	{	2d " October,	" Morrison.
		3d " "	" Gailey.
		2d " December,	" "
		2d & 3d January,	" Scott.
		1st " February,	" Gailey.
		2d " "	" Morrison.
		1st & 3d March,	" Scott.
Washington, Iowa.	{	5th " "	" Gailey.
		2d & 3d November,	" Scott.
Fulton.	{	and to hold a communion.	
		2 Sabs. in November	} " McCorkle.
		or December, and	
Crystal Lake Station, Victoria	{	hold a communion,	} " Patterson.
		2 Sabs. in February,	
		Every 4th Sab.,	" Gailey.
Madison, Wisconsin,	{	Once a month,	" Scott.
	{	1 Sab. in January,	" Walker.

S.

## THE SUSTENTATION FUND.

At a late meeting of the Executive Committee of the Board of Home Missions, it was agreed that a special appeal should be made in behalf of the *Sustentation Fund*. Synod has decided that, in no case shall the deficit in this be made up from the money raised for domestic missionary purposes, and, as the result of this decision, larger drafts than it can meet will be made upon the *Sustentation Fund*. It is painfully true, that fathers in the ministry of the Church are suffering, from the inability of their congregations to sustain them. We are loath to make the admission, but it must be made. The Church desires to know, and has a right to know, the facts. It is then a fact, of which the Board was lately certified, that one of our aged men will be compelled to demit his charge in the spring, unless relief be afforded. It is a fact that another father, whose salary for the last thirty years has in no case exceeded the sum of *two hundred and fifty dollars*, felt himself called upon, last year, to ask from his Presbytery a travelling certificate. It is also a fact, that another father, who has long been standing at the outposts, and doing duty in the midst of special hardships and peril, has been, and is obliged to work with his own hands. It is also a fact, that there are younger men,—and

they are neither novices nor slothful,—who are pressed, if not by actual poverty, yet certainly by the reasonable fear of it.

For all these statements, vouchers can be furnished if required. The names of those to whom we refer might be spread out before all, were this thought proper.

Now the Board, believing that the Church *does not know* the actually existing want, and that she is perfectly ready to give the needed help, asks that she will do so. *Thanksgiving Day* is at hand, and we trust that the sum raised in our different congregations will be large.

The Board desire to say, that *in no one case* of those referred to has any complaint been made to them, *nor any help asked for*. Our Church is liberal and generous, and will do to the utmost of her power for her ministry. By order of the Board.

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## Editorial.

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### ORDINATION OF MR. S. BONHOMME.

THE Philadelphia Presbytery, on the 1st September, ordained to the office of the ministry Mr. Silian Bonhomme. The sermon was preached by Rev. S. P. Herron. Questions propounded by the Moderator, Rev. R. J. Black, ordaining prayer offered by Rev. Dr. Crawford, and charges delivered by Rev. T. W. J. Wylie.

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### CALL ACCEPTED.

FROM the action of a recent meeting of the Ohio Presbytery, in the previous number, it will be seen, that the pastoral relation between the Rev. Robt. Patterson and the First Church Cincinnati was dissolved, Mr. Patterson having accepted the call from Chicago.

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### LICENSURE OF MR. THOMSON.

MR. ARCHIBALD THOMSON was licensed to preach the Gospel on Friday, August 28th, by the Northern Presbytery. Mr. Thomson came with credentials from the Reformed Presbytery of Glasgow, as a student of Theology, of advanced standing. He had also been for three years one of the city missionaries of Glasgow. His examinations and discourses gave evidence of superior attainments in scholarship and theology. His experience, too, in dealing with men of all descriptions, will give him increased power of usefulness. Mr. Thomson is an addition to our force. He has gone to Nova Scotia to aid the brethren there. And he thus enters into a field where he is much needed, for it is white and ready for the harvest.

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LATER news from India—missionaries all well.

## DOCTORATE.

THE University of Indiana, at their late commencement, conferred the degree of D.D. on the Rev. Hugh McLeod, of Sydney, Cape Breton, N. A. Doctor McLeod is well known to many in this country, as one of the first deputies from the Free Church of Scotland, to the United States, after the disruption, and also as a fine scholar, eloquent preacher, and energetic servant of Christ. The honor is worthily conferred.

## NOTICE OF NEW PUBLICATIONS.

**AN EXPOSITION OF THE EPISTLE OF PAUL TO THE PHILIPPIANS.** By the Rev. Jean Daille, Minister of the French Reformed Church at Charenton, A.D. 1639. Translated from the French, by the Rev. James Sherman, Minister of Surrey Chapel, London. Philadelphia: Presbyterian Board of Publication, 821 Chestnut St.; with a memoir of the Author and General Index, 8vo. pp. 479.

Some time since we noticed a work from the pen of Daille, "The Use of the Fathers," and we are much pleased in again presenting to the notice of the Church, Daille's exposition of the Epistle to the Philippians. The work contains twenty-nine lectures. It is purely evangelical, and displays at once mind and heart. It will be a worthy addition to the Christian's library.

**THE REFUGE.** By the author of the Guide to Domestic Happiness. Philadelphia: Presbyterian Board of Publication, 821 Chesnut St.; 12mo. pp. 227.

A book well calculated to instruct. In a series of letters, the author points out the sources to which the impenitent betake themselves for happiness, though in vain, then shows them the refuge, teaches Jesus as the only shelter, and affectionately invites all to find refuge in Him.

**THOUGHTS ON PRAYER.** Its Duty, its Form, its Subjects, its Encouragements, its Blessings. By Jonathan Greenleaf, Pastor of the Wallabout Presbyterian Church, Brooklyn, N. Y. Philadelphia: Presbyterian Board of Publication, 821 Chestnut St.; 12mo. pp. 156.

The subject of prayer is one in which every Christian is interested, and here we have this subject treated in various forms. It is a practical discussion of the points of which it treats, and will be a profitable book to the careful reader.

**HOW MUCH SHALL I GIVE.** A series of Tracts, on the subject of Systematic Benevolence. Philadelphia: Presbyterian Board of Publication, 821 Chestnut St.

We have in this little book four tracts. 1. The duty of giving away a stated proportion of our income, by the Rev. William Arthur, A.M. 2. Systematic Benevolence, by the Rev. D. V. Smock. 3. Address on Systematic Benevolence, by the General Assembly, to the Ministers and Churches under its care. 4. The Great Giver. By the Rev. W. S. Plumer, D.D.

LUCY DUNLEVY. THE STRAY LAMB. FAITH THE PRINCIPLE OF MISSIONS. OUR THEOLOGY AND ITS DEVELOPMENTS. THE JOY OF MORNING.

All from the press of the Presbyterian Board, and like its other publications, worthy of a place in the Library of the class for whom they are designed.

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OBITUARY.

DIED, of inflammation of the bowels, Mrs. Margaret Tate, on the 4th of August, aged 73 years and 9 months.

She was born in Cochranton, Ireland, and emigrated to America, in the ship Volunteer, in her eighth year, with her father and mother, who settled in Chester District, South Carolina, under the ministry of the Rev. Mr. Blackstock of the Associate Church.

About the time the Seceders and Reformed Presbyterians attempted a union, her father attached himself to the Reformed Presbyterian Church.

From that time she was principally brought up under the ministry of Rev. Messrs. King, McKinney, and McGarrah.

She espoused the cause of her Redeemer at the age of eighteen, under the ministry of the Rev. Mr. Donnelly, and remained a consistent member of his charge until 1830, when she with her husband emigrated to Bloomington, Indiana.

There she enjoyed what she called the *blessed privilege* of meeting with the followers of the Lamb in public worship, under the ministry of Rev. Mr. Farris, until the division in the Reformed Presbyterian Church. After which she still continued her adherence to the church of her choice, under the pastoral guidance of Rev. Theophilus A. Wylie, until the year 1854.

She then removed with her family to Elk Horn, Illinois, where she enjoyed those privileges which she so highly prized, first under the late Rev. J. Pearson, and afterwards under Rev. N. K. Crow, until the end of her earthly career. The summons of the Redeemer was so sudden that she was removed from earth ere her pastor heard of her illness.

Her sufferings were most excruciating. But, "in patience she possessed her soul;" sometimes, however, she expressed a desire to depart and be with Christ.

Through all her sickness she never lost the power of reason, nor a sense of her dependence on her Redeemer. When her departure was nigh, she expressed the triumph of her faith in the following words:

"The Lord's my light and saving health:  
Who shall make me dismayed?  
My life's strength is the Lord, of whom,  
Then, shall I be afraid?"

Then her spirit fled to God who gave it.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."



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